

first formulated this absurdity in his treatise on the "Religion Anciently Professed by the Irish and Britons."

DELIBERATE MISREPRESENTATION OF THE FACTS

This bad faith, this deliberate misrepresentation of the facts of history, is characteristic of all Irish Protestants who attempt to defend on historical grounds the position of their so-called "National Church," a church which by the Providence of God, has never yet received the allegiance of the Irish nation.

It is a pity that the Englishman, who writes just a little bit of history, should be so ignorant of the history of his own country.

THE HANGOR ANTI-PHONY

The Bangor Antiphony contains many more passages pointing clearly to the Real Presence than the "Mass."

RELIEF IN THE REAL PRESENCE IN THE NINTH CENTURY

According to King, belief in the Real Presence was a novel doctrine introduced into the Church in the ninth century by the monk Paschasius Kadaber, against whom John Scotus Eriugena is alleged to have written a work, now lost in which he denied the Real Presence.

NAPOLION AND THE DIVINITY OF CHRIST

Our Lord said to Thomas: Blessed are they that have believed, and have faith but have not seen. Now, why are those blessed and happy who possess the true faith?

AN ANCIENT IRISH TRACT

Among the many testimonies to belief in the Real Presence among the early Irish, I extract the following from an ancient tract in Latin Irish, on the ceremonies of the Mass. It is quoted by O'Curry in his manuscript "Materials of Irish History."

THE HYMN "SANCTI VENITE"

As a further clear testimony of belief and devotion I call your attention to the hymn "Sancti, Venite," to be found in the Bangor Antiphony, an Irish

manuscript dating from the seventh century. It consists of eleven verses of which the three first are sufficient for our purpose.

Sancti Venite Sancti corpus sumite; Sanctum bibeatis. Quo redempti sanguine.

Salvati Christ Corpore et sanguine A quo refecti Laudes dicamus Deo

Hoc sacramentum Corpore et sanguinis Omnes exuti Ab infernal faucibus

The following is a literal translation of the hymn:

Ye holy ones, approach! Receive the Body of Christ Drinking the Sacred Blood By which you were redeemed.

Saved by the Body And Blood of Christ, Now by it nourished Let us sing praise unto God.

By this Sacrament Of the Body and Blood All are rescued From the jaws of Hell.

It is a far cry into the seventh century, and yet we must claim a higher antiquity for this beautiful hymn than the period of the manuscript in which it is transcribed, in the ancient Irish preface to the hymn of St. Sechnall to St. Patrick, entitled in the "Leabhar Breac."

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What is it that strengthens and sustains the soldier on the battlefield when the battle thunders roar? It is his faith.

One of the most memorable fragments of modern history is the eloquent discourse of Napoleon on the Divinity of Christ in the presence of two of his generals on the Island of St. Helena.

Napoleon, during one of his lonely hours on the Island of St. Helena, opened his Gospel, not with his hands, but from a heart well filled by it, and in a torrent of eloquence, compared Jesus Christ with himself and all the great men of history, and proved the great difference between Christ and the rest of mankind.

Who amongst us, yet we must claim a higher antiquity for this beautiful hymn than the period of the manuscript in which it is transcribed, in the ancient Irish preface to the hymn of St. Sechnall to St. Patrick, entitled in the "Leabhar Breac."

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KING JAMES VERSION NOT FIRST IN ENGLAND

ARCHBISHOP OF CANTERBURY FALLS INTO MANY ERRORS IN ADDRESS TO KING

The Archbishop of Canterbury told the King the other day of the "inestimable blessing bestowed on the English speaking people by the translation of the Bible into our mother-tongue."

A SEVENTH CENTURY VERSION

Away back in the seventh century the poet Caedmon gave the Anglo-Saxons on Church a metrical version of Bible history, and ever before his time, St. Aidan, the Irish Bishop of Lindisfarne, had his monks hard at work translating the Scriptures into England's mother tongue, just as Ven. Bede did in the tenth century, and others of those "lazy monks" who kept the Bible from the people, did in the eighth century.

BEFORE THE REFORMATION

If the Archbishop of Canterbury will spend a few hours in the British Museum he will learn from one Protestant writer after another that not only long before the days of James I. but long before the "Reformation," the Bible in the English tongue, was free and open to all who could read.

PROJECT OF JAMES

James decided on his revision in 1604, at a conference held at Hampton Court where the High Church and the Low Church parties met in the vain hope of

adjusting the differences naturally resulting from Protestantism. The work was put in the hands of fifty-four men, seven of whom died or resigned before its completion.

The Archbishop of Canterbury told the King last week that "there seemed to be no external warrant for the title 'authorized,' and Anderson, another Protestant, says in his 'Annals of the Bible,' that when the committee of revision was appointed James had only been a few months in England, that he spent these months in hunting, feasting, and other extravaganzas, whilst his subjects were dying by hundreds of pestilence—and that he could know next to nothing of the learning or talent to be found in England."

Such is the destiny of great men, of Caesar and of Alexander: we are forgotten, and the name of a conqueror, like that of an Emperor, is only that of a college theme.

Who amongst us, yet we must claim a higher antiquity for this beautiful hymn than the period of the manuscript in which it is transcribed, in the ancient Irish preface to the hymn of St. Sechnall to St. Patrick, entitled in the "Leabhar Breac."

PRESENT DAY UNBELIEF

Preaching at the opening of the rebuilt Vincentian Church of St. Peter's, Pithersboro, recently, the Most Rev. Dr. Clancy, Bishop of Elphin, said: "Amid the ever-shifting vicissitudes of the intellectual development of our race, the Catholic Church has remained unchanged; and her material temples are to-day, as they have been, the faithful exponents of the Divine message destined to the world by Christ. She is ever the pillar and ground of truth."

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summarium of the world. But the material temple of the Church is something more. It is the place of our spiritual regeneration and sanctification, and the earthly abode of Jesus' Christ in the sacrament of his love."

Have a heart full of warm affection for somebody, a mind full of genuine interest in something. Count that day lost which does not see some act of kindness, thoughtfulness, courtesy, consideration, however small it may be, done for others.—Charles Fiske.

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